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NOTES OF THE WEEK.

SPECIAL attention is drawn to the report of the last meeting of the National Conference Committee, concluding with the resolutions to be brought forward by the President, the Rev. Joseph Wood, at the meeting of the Conference in Bolton, April 20 to 23. We have also this week, from the Rev. C. W. Wendte, a most interesting forecast of the next International Congress to be held in 1910 at Berlin.

DR. COSMO GORDON LANG was enthroned in York Minster as Archbishop on Monday last, and "the eighty-ninth bishop since Paulinus," he said in his first address after the ceremony. Having spoken of the great memories of the past, he turned to the present and said: "It is ours to speak a living message from the Living Christ to living man. It is ours to show how Christ rebukes the sin of our own day, solves its problems, vindicates all that is best, and truest within it." Then, looking forward, with the cry "Who is sufficient for these things?" the Archbishop declared: "We remember the manifold failures of our Church, its blindness to the visions of God, its reluctance to advance, to meet the opportunities which He points out to us, its deafness to the cry of the poor, its reluctance to open its gates and widen its ways, to meet the needs of this great labouring people of England. When we ask for the reason of these public failures we find the secret in ourselves, our own want of faith, our own poverty of prayer, our own feebleness of insight; and so it is that I would not let this day

pass without some note in the midst of all its praise of confession and humiliation." And he ended on a note of confidence in the power which comes with perfect loyalty and self-surrender.

THE Archbishop's first address was given in the Choir, and afterwards he gave a second from the steps passing down into the nave, where an enormous congregation was assembled. Speaking in the course of this address to the laity, he said:—"Our ancient Church has always been a Church for the people—its buildings open, its message given, its ministries offered to all. We are now to labour to make it not only a Church for the people, but the Church of the people—a Church of the people in whose brotherhood they may find their own lives enriched and gladdened, in whose government they may have their proper share; above all, in whose ministry and services in town and village, in shop and factory, they accept the highest honour that God can give them. There is one section of this great assembly to which I would say a word straight from the heart. Men of the North, we call upon you to arise and work with new zeal and force for your Lord and for His Church. Will you pass the message given to us to-day to your brethren beyond these walls? And now let us all go forth eager for the privilege of some forward step in the service of the Lord. Let us look upon the Cross, the symbol of our faith, not only as a consoling Cross, reminding each of us of our individual redemption, but as a fiery cross passing from village to village and town to town, summoning the body of the faithful to the service of the Lord."

THE *Christian Commonwealth* this week prints a sermon by the Bishop of Hereford preached in his cathedral at an ordination of deacons on December 20. Ephes. iv. 11 was the text, and in the course of his sermon the Bishop said:—"This threefold ministry of our Church is in no sense a sacerdotal ministry. The Kingdom of Christ (says Bishop Lightfoot at the beginning of his famous essay on the Christian ministry) has no sacerdotal system. It interposes no sacrificial class between God and man, no class by whose intervention alone God is reconciled and man forgiven. Each individual member in the Church of Christ holds personal communion with the Divine Head. To Him immediately each and every one of us is directly responsible, and from Him directly each one obtains his pardon and draws his strength. And this absence

of any sacerdotal order from the Christian Church, rightly understood, is deserving of all the more careful attention because of the tendency in a section of our Church of England to drift back towards the erroneous and misleading Roman doctrines of a sacrificing priesthood. In the light of the Gospel revelation, unobscured by the imaginings and accretions of later times, it becomes plain enough to any student that whether we be bishops, priests or deacons, our truest and most fruitful conception of our office will be expressed if, remembering St Paul's language concerning himself and Apollos, we say of ourselves also: What are we but ministers ordained to serve you in the faith?"

THE authority for ministry given by Christ to his followers, the Bishop went on to say, was given not simply to the Apostles, but to the whole company of the faithful, and among them, he added, "it is reasonable to believe there were present those who were the most faithful of all, the holy women. So that you see whatever gifts or powers were bestowed in this language, which we repeat at our ordinations, they were bestowed on the whole body of believing disciples—in one word, upon the whole of the living Church, and not upon any particular class or order of men within it, and they are in no sense a peculiar attribute of one class separate from the rest, and claiming a separate and peculiar spiritual endowment and authority. So we are brought to this practical conclusion, that whatever authority or powers may be exercised by us, your ministers, we exercise them simply as being your appointed representatives, commissioned and empowered to declare on your behalf the will of the living Church, which is believed to be the will of God." And the Bishop concluded with an earnest appeal to the laity to remember that they had their own part to do in the sacred ministry of life.

THE *Indian Messenger* reports that the Theistic Conference held at Madras in connection with the National Indian Congress in the last week in December, was thoroughly successful. Among the speakers were Mrs. Sarojini Naidu, Mr. V. R. Shinde, and our friend the Rev. J. Tyssul Davis, of Colombo, from whom we shall hope to have in due course some impressions of the meetings. The president was Mr. Avinasha Chandra Mazumdar, of Lahore, a leader of the Brahmo movement in the Punjab, who rendered splendid service in connection with the Theistic Conference Famine Relief work.

THE President's address opened on the note of faith. Their true president or guide, he declared to be "one who leads us day after day in our lonely prayers, in our family sanctuaries, in our Samaj Mandirs; one who presides over our assemblies and meetings and in all our gatherings. Many of us may not realise His living presence, but undoubtedly He is present within us and around us. We are speaking to Him and are hearing distinctly His unmistakable and infallible voice in which he is leading us in our great march of life. We have met not at the invitation of this friend or that, but at the call of that dear one who has impelled all of us to come from far and near to meet each other in brotherly love to glorify His name. In this Conference we must speak at His promptings and exchange with each other the gifts which each one of us has received at His hands."

HE then went on to speak of the universal aspirations which united them with brethren of many different forms of faith.

"We are not without a guide," he said, "a revelation and a Sangha or Panth; we do not believe in a negation but our faith is positive. We believe in a living presence in our midst. We commune with Him daily. We perceive Him and realise Him in our spirit. He is a person to us. He is our Adi Buddha, and Satguru of Nanak Dev the founder of Theism in the Punjab, and Logos of Christ. We hear His voice clearly, distinctly and unmistakably in our conscience and that is our book of revelation. Our brotherhood is universal. In it are included all without distinction of caste, creed, colour and nationality. It is a vast Sangha in which saints and sinners have their share. It is a kingdom in which Jews and Gentiles, Greeks and Heathens, Aryas and Asuras, Devas and Mlenchhas, Moslems and Kafirs, Americans and Negroes, Indians and Europeans have their places side by side. This is the message which the modern spiritual Theism called by any name you like, Prarthana Samaj or Brahmo Samaj, Adi Samaj or Nava Bidhan Samaj, Sadharan Samaj or Unitarian Church, has come to deliver to the world. We are all messengers of heaven, ordered by God to proclaim this Gospel of Faith, Hope and Love and to depart from the world in peace and trust to live for ever in the bosom of the all loving eternal Mother."

THE President went on to speak with much force and beauty of the need of self-denial in religious work and self-surrender to the living God.

"We must forget the self altogether in the blessed presence of Him who is our Master and Lord. If we are not prepared to do this, we may go on holding Conferences, establishing Samajes and Societies all over the country and the results will be what is not unknown to us. But if we are serious and earnest we must at once take to heart the lessons of the different scriptures and glorify the name of God in all we do."

He concluded with an earnest exhortation to unity.

DEALING with the theological position of the new Principal of Mansfield, the *Christian World* says that the best index to Mr. Selbie's views is a little volume of his entitled, "The Life and Teaching of Jesus Christ." In this book "problems are faced, not burked or enveloped in obscuring poetry, and the whole treatment is marked by reverent candour and honest inquiry. To him the Virgin Birth is an open question. As to the personality of Christ, he says 'That there was in Him something greater than our ordinary human nature is not to be denied. But this did not lift Him out of the human category.' Again, on the sinlessness of Jesus (which he maintains) he remarks that 'It is not that He was unable to sin, but that He was able not to sin.' In dealing with the Resurrection he declares that the modern student will not go very far astray in returning to the primitive tradition of a spiritual rather than a materialistic resuscitation."

LAST week's *Christian Commonwealth* is almost wholly devoted to a symposium on the subject of foreign missions. Courageous opinions are expressed by a number of ministers of the liberal school, and there is a striking article by the Rev. E. P. Rice, of Bangalore. Remarking on the fact that India is rejecting our theology while accepting our teaching on every other science, Mr. Rice continues:—"The explanation is not far to seek. It is that the science we teach is kept constantly up to date. . . . but much of the theology they hear is of other days—ancient, mediæval, traditional—possibly the best of its kind in the days when it was devised and in the light of the knowledge of the universe then available; but now in many respects difficult to harmonise with the fuller light on things seen and unseen, which God has graciously put within our reach. Our science is of the twentieth century, our theology of the second, fifth, thirteenth, or sixteenth centuries." The Revs. Donald B. Fraser and Dr. K. C. Anderson also insist strongly on restatement of doctrine as essential to the missionary societies, if they are not to lose hold of so-called heathen lands. Mr. Allanson Picton maintains that no liberal theologian can consistently support societies propagating antiquated beliefs.

TO CORRESPONDENTS.—Communications have been received from the following:—J. W. A., A. H. B., F. K., J. W. N., J. C. O., R. M. R., F. G. S., F. T., G. W.

THE sooner we learn to lean on Him, and find comfort in the society of God, the better are we prepared for every solemn passage of our existence. It is well, ere we depart, to confide ourselves sometimes to the invisible; for then, at least, we must be thrust forth upon it in a solitude personal as well as moral. The dying make that pass alone; human voices fade away; human forms retire; familiar scenes sink from sight; and silent and lonely the spirit migrates to the great secret. Who would not feel himself then beneath the all-sheltering wing, and say amid the mystic space, "I am not alone, for the Father is with me."—James Martineau.

A WOMAN'S PRAYER IN THE IOWA SENATE.

THE Rev. Gertrud von Petzold, as Mr. Wendte told us recently in his *American Notes*, is fulfilling a six months' engagement as minister of the Unitarian Church of Des Moines, the capital of the State of Iowa, 300 miles west of Chicago, during the absence of the Rev. Mary A. Safford, who has been for the last ten years minister of the church.

On Monday, January 11, Miss von Petzold was invited to open the session of the State Senate with prayer, and the prayer she offered was printed next morning in the *Des Moines Register and Leader*. Speaking of the occurrence to a representative of the paper, Miss von Petzold said:

"At this time it would be a matter of especial interest in England, where the thought of a woman offering prayer at the opening of Parliament is unheard of. It would be of interest in view of the great movement there for the advancement of women."

THE PRAYER.

O Thou who art invisible to our mortal eyes, incomprehensible to our human minds, Thou without whom we cannot live, Thou for whom our souls do long in the dark hour of sorrow and temptation, Thou for whom our spirits yearn in the highest moments of joy and achievement; Father of spirits, hear us, Father.

We acknowledge Thee as the infinite, life-giving, life-sustaining power of the universe. We bow before Thee as the Lord of conscience, the author and perfecter of that divine voice within us which teaches us how to choose between right and wrong, good and evil, the just and unjust. We worship Thee as the guide of human destiny, the Father of all noble souls and heroes of humanity, most of all as the Father of that holy man of Nazareth, Our Lord and Master Jesus Christ.

God, we draw near to Thee this hour deeply conscious of our weaknesses and failures, our foiled endeavours, our broken aspirations.

We acknowledge our past sins before Thee, all the evil we have done, all the good we have left undone. Thou alone canst forgive us, Thou alone canst deliver us from self and sin.

Come to us, pour Thy spirit upon our spirits. Kindle in our hearts a holy flame of love to Thee and our fellow-men. Fill us with a passion for righteousness and justice and truth, with a burning desire to establish the kingdom of love and peace and goodwill upon earth.

O God, help us daily to remember Thee in the work that now lies before us. Help us to do this work with a pure heart and a just spirit, putting aside all thought of self-advancement, ambition, power, thinking only of the good of this State, this country, yea, the good of the whole human family on earth.

Lord, we would conduct our business and frame our laws as men who know that they are living in Thy sight, as men who have their faces set toward the things of eternity, as men who are mindful of the account they will have to render one day to Thee, the all holy, all righteous judge of heaven and earth.

We would be faithful stewards of the talents which Thou hast entrusted to our care, we would be staunch and upright labourers in Thy vineyard which is this world, this community, this city.

We would ever have a single-minded regard for public honesty, public justice, public righteousness.

Yea, we would rather suffer wrong than do wrong, we would bear being misunderstood and being misjudged by our fellow-men rather than swerve from the narrow path of truth.

O thou Lord of heaven and earth, life of our lives, soul of our souls, strengthen Thou our weak wills, our feeble aspirations, our poor endeavours; clarify and deepen our insight into the things that make for the common good, our sense of justice, our knowledge, our understanding of the true value of things.

But, above all, keep us mindful of this, that we have not here an abiding city but that we are building for eternity.

"You will never cure the drunkard by anything that comes out of a bottle. You will only cure him by rehabilitating his mind." Thus remarks Sir William Collins, M.P., whose services to the public life of London are only second to his services to science and surgery, in his comments on the findings of the Home Office Committee on Inebriates. Sir William has long held that "Drink is not a disease, unless it be a disease of the will." He does not believe that the drink crave is a physical want akin to hunger or thirst. It is rather a desire for intoxication, for a mental narcotic. Sir William regards it as fatal to tell the inebriate that his weakness is a disease requiring medicines as other diseases do. The only cure is to strengthen the will power, and this can only be done with the victim's co-operation. "I have found," he says, "that the best way to strengthen the patient's will is to inculcate habits of industry. More especially is this the case on work that grows and progresses under the hand, so as to stimulate a fixity of purpose. Outdoor work on farm or garden offers a better incentive than indoor work. I thoroughly endorse what the Departmental Committee say against the so-called drug cures."

The following letter from Sir John Brunner appeared in last Saturday's *Westminster Gazette* :—

"I heard a story this evening which gave me pleasure, and if you permit me to tell it to your readers they will, I feel assured, share in that pleasure. An English boy, aged nine, who was staying in Naples with his 'people' recently slipped out quietly one morning and betook himself to the quay to watch the landing of a lot of refugees from Messina. Some hours later he returned without overcoat, coat, or waistcoat, very cold and hungry, and shamefacedly explained that he had given them to three little beggars from the earthquake. Good stuff, that youngster!"

WHATEVER our darkness, God is in it; and through faith in Him, if we have not light at once, we have peace.—*Mountford*.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on January 19. Present: Revs. Jos. Wood (President), D. Agate, J. W. Austin, B. C. Constable, F. K. Freeston, H. Gow, P. M. Higginson, J. A. Kelly, W. H. Lambelle, J. McDowell, J. C. Pollard, H. D. Roberts, G. J. Slipper, C. J. Street, J. M. L. Thomas, G. H. Vance, J. H. Weatherall and J. J. Wright, Miss Gittins, Messrs. J. Dendy, H. P. Greg, J. Harrison, W. B. Kenrick, G. H. Leigh, P. H. Leigh, Albert Nicholson, T. Fletcher Robinson, J. W. Scott (Treasurer), G. W. R. Wood, and the Secretary (Rev. Jas. Harwood). Apologies for unavoidable absence were announced from several other members.

The following were among the items of business transacted :—

Application to be placed on the roll of the Conference from the congregations of St. Helens, Blackburn, and Ansdell were considered and granted.

The Committee agreed to recommend the Conference to instruct its Committee to enter into communication with the British and Foreign Unitarian Association and the Ministerial Fellowship with a view to united action in the preparation, revision, and annual publication of a Ministerial Roll.

The Secretary reported that out of 351 congregations, 231 had replied to the questions relating to their organisation and membership, of which three had declined to furnish the information requested. The general tenor of the replies will be summarised in a paper to be read at the triennial meetings.

The President gave a very encouraging report of visits he had paid in November to churches in the North Midland district.

The Committee on the supply of ministers presented a recommendation, which was endorsed and passed on to the Conference for its approval, that during the probationary period of three years, which it is now usual for lay workers to spend while qualifying for the ministry, they should be required to follow a prescribed course of reading and to present themselves for annual examination. The draft of the triennial report was considered, and with some alterations and additions was adopted as the report of the Committee.

The programme of the Bolton meetings, almost completed, and also various arrangements relating to the meetings were approved.

The Rev. C. J. Street withdrew a motion referring to denominational organisation, of which he had given notice.

The President announced his intention of bringing forward the following resolutions at Bolton :—

(1) That in view of the changed conditions of the age and the pressing need of our churches for a closer and more practical fellowship, whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity—this Conference is of opinion that the time has arrived when a resolute effort shall be made to bring the churches of our communion into a more vital organisation, the organisation of a body fitly compacted together by that which every part supplieth.

(2) That the Committee of the Conference is hereby instructed to prepare a scheme of organisation, taking into consideration the President's suggestion of an adaptation of the circuit system and the provision of a *pro rata* Conference Fund, and after consultation with the local associations and the British and Foreign Unitarian Association, to present the same to a special meeting of the conference to be held within twelve months of the present date.

MANCHESTER DISTRICT ASSOCIATION.

A UNITED meeting of members of the district churches was held in the Moss Side schoolroom on Saturday, January 23, the object being to bring the various congregations together for mutual encouragement and support. The meeting was preceded by tea, of which some 70 persons partook. The subsequent gathering, although not large, numbering about 100, was fairly representative. Rev. Chas. Peach, President of the Association, took the chair, and after the singing of a hymn, and prayer by Rev. A. C. Fox, said, in the course of his opening remarks, that there was much in the general outlook in Manchester to encourage and inspire. Great experiments of an educative character were being made, but the most urgent need of the age was a thorough appreciation of the place which religion should fill in the conduct of human affairs. Mr. F. J. George, who for many years has rendered invaluable help to the congregational singing at Chorley and Moss Side, delighted the audience with a fine solo. Then Rev. E. W. Sealy, of Blackburn, in a most interesting and earnest address, spoke of his experiences as a clergyman of the Church of England in Bristol and Devonport, and subsequently with the Unitarian Van. For him the Unitarian gospel had an attractiveness which could not be surpassed. The spirit of propaganda was alive, and there had been a marvellous response. Unitarians, however, must live their gospel as well as preach it. They, in common with all other churches, were met by the challenge, Where is your faith, and what are you doing to establish the brotherhood which you so eloquently proclaim?

The audience joined heartily in another hymn, after which Rev. J. Morley Mills, of Bootle, addressed the meeting. He thought it would be well for Unitarians to realise that they are somebody and are doing something. Their opponents' attacks were compliments in disguise, for they showed that there was a widespread conviction that Unitarianism was a thing that had to be faced. Let our churches organise themselves for progress, and let there be less criticism and more creation. They might well imitate the spirit and much of the example of their Methodist friends. He said that as an ex-Methodist minister, and as one who had felt a great want of the enthusiasm and business capacity among Unitarians which characterised his former co-religionists. Methodism had not only fervour, but method in its madness. Mr. T. Fletcher Robinson moved a vote of thanks to the speakers, and the meeting closed with a hymn and the benediction. A. C. F.

THE WONDERFUL TRAHERNE.*

A POET, whose daily occupation is the pastoring of souls, is likely to introduce that duty of his into his work; but we are not obliged afterwards to attach too much weight to that. In Traherne the essential thing is the man. Here and there a High Anglican may find a most sound expression of faith, so may a Calvinist; but no one else—and the majority of us are not necessarily High Anglicans or Calvinists—will give a second thought to Traherne's views of the Eucharist or his comforting confidence in hell. What we turn to again and again is Thomas Traherne himself. There we find the mirror of the loving soul, a pure spirit bending over the lake of the earth, and entranced with the heavenly reflections that frame with light and colour his own glad face. Faust sells himself to Mephistopheles for the secret of a day's youth; Traherne has kept from birth to age the treasure of immortal youth. Through the eyes of manhood a child looks out and sees all just as it was in the first days, before the greed of men, the avarice to possess, or the passionate hate, or the false values of things, or the self that separates, or the abundance that enervates—before all these, the mis-births of progress, had entered in to darken the way. In those days his whole vision was clear and holy; he believed quite naturally and simply in the goodness of all things, and only looked for that.

He can assert most deliberately, looking back on earliest remembrances, and speaking "in the presence of God, in my pure primitive virgin Light," that he began "ten thousand times more prone to good and excellent things than evil." "My knowledge was divine," he says. "All things were spotless and pure and glorious, yea, and infinitely mine, and joyful and precious. I dreamed not of poverties, contentions, or vices. I knew nothing of sickness or death or rents or exactions, either for tribute or bread. In the absence of these I was entertained like an angel with the works of God in their splendour and glory, I saw all in the peace of Eden; heaven and earth could not make more melody to Adam than to me." This outlook of the child always seemed the right one to him. He never doubted for a moment but that the loss of such first lucidity of vision would be the direst of all possible losses. Life must preserve this for him at all costs, or he will never see truly. To see things with normal vision is to see them as they are, not as they are thought to be by the average careless eye; and in the prime of his manhood it is his glory and boast "that every creature is indeed as it seemed in my infancy, not as it is commonly apprehended. Everything sublimely rich and great and glorious."

He has succeeded where most of us fail. For him, at least, the "splendid vision" Wordsworth will sing of, will not fade into the light of common day, for the day itself will always keep that pristine splendour. It is not the rare and curious things that will give the richest pleasure—

* "Centuries of Meditations." By Thomas Traherne. Now first printed from the author's MS. Edited and published by Bertram Dobell. 1908. 5s. net. (See notice of the book in *The Inquirer*, Aug. 29, 1908.)

not gold and silver, diamonds and pearls—but the common everyday things, those that all may have, the things that are about us all the way, light, water, fire, earth, clouds and stars—these never lose the loveliness and charm of their first awakening. To the end he looks about with wondering eyes. "The dust and stones of the street were as precious as gold; the garden gates were the end of the world. The green trees when I saw them first through one of the gates transported and ravished me; their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. . . . Boys and girls tumbling in the street and playing, were moving jewels. I knew not that they were born or should die. . . . Eternity was manifest in the light of the day, and something infinite behind everything appeared."

He knows perfectly well that it is not the things in themselves which affect him so, but the eyes with which he looks on them. "All men see the same objects," he says, "but do not equally understand them." The great desire, the instinctive impulse of genius, is to see with the pure eyes of the untarnished and (according to Maeterlinck) untarnishable soul, "that sweet and curious light . . . which had I wanted I would have given all the gold and silver in all worlds to have purchased." It is to look out of the windows of life with the anticipating joyousness of a child, free to have and free to use, that is essential to all original natures.

"We must disrobe ourselves of all false colours, and uncliothe our souls of evil habits; all our thoughts must be infant-like and clear; the powers of our soul free from the leaven of this world, and disentangled from men's conceits and customs. . . . We should be as very strangers to the thoughts, customs, and opinions of men in this world, as if we were but little children."

Here you are simply reminded that the Kingdom of God belongs to the little child, that Traherne had relearned with pains and thought what had once been born with him and only slowly blotted out by the conventions that cramp all childhood and youth.

"Little did the Infant dream
That all the treasures of the World were by
And that himself was so the cream
And crown of all, which round about did
lie;
Yet thus it was."

And it was Traherne's delight to recall the swift unfolding of limitless possessions that came to him in the first days of the child's energies, and to seize again those principles of property and possession which a pure-minded child has, and which are at the root of our desires to-day for social reform. Of course, no one has the least right to hold as an actual personal possession the common necessary things of the world; it is a misuse of language to speak of any man owning land, water, air. But in Traherne's sense of that possession which use and true enjoyment of imply, we all share; when I walk in a royal or ducal park, and am in the right mood, it is mine, the whole enjoyment and delight of it. So Traherne claims all joys that are common; his share in them is the intensely personal one of enjoy-

ing them. "The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins, and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the world was mine. I knew no churlish properties, bounds, nor divisions; but all properties and divisions were mine; all treasures and the possessors of them. . . . Had any man spoken of it, it had been the most easy thing in the world to have taught me, and to have made me believe that heaven and earth was God's house, and that He gave it me. That cities and kingdoms were mine; that earth was better than gold, and that water, every drop of it, was a precious jewel, and all riches, whatsoever else, dross in comparison. . . . But to say this house is yours, and these lands are another man's, and this bauble is a jewel is deadly barbarous and uncouth to a little child, and makes him suspect all you say, because the nature of the thing contradicts your words, blotting out all noble and divine ideas, dissettling his foundation, rendering him uncertain in all things, and dividing him from God." Mournfully does he speak of the hard path he had to traverse across traditions, conventionalities, and customs, ere he regained this vision. "With much ado I was corrupted and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God."

Envy the freedom of those whose tangible possessions are few, he settled in the countryside, resolved to live upon ten pounds a year (this was in the seventeenth century), clad himself in leather, fed upon bread and water, "so that I might have all my time clearly to myself." And he was able to say confidently, "I live a free and kingly life, as if the world were turned again into Eden, or much more, as it is at this day." It was a saying of his, "He lives most like an angel that lives upon least himself, and doth most good to others," and of all the good, the now unknown good, which Traherne may have done in his bodily life, the best of it can but have been a symbol of the continuing good he will do through his immortal Book of Meditations.

The disappointed and suffering he will send on their way more trustful of God's intending love to them: for the goodness lies principally in the intention. "Since, therefore, God intended me all the joys in heaven, and earth, I am as much obliged for them as if I received them. Whatever intervening accident bereaved me of them, He really intended them. And in that I contemplate the riches of His goodness." The joyous hearted will thrill with his phrase, repeated in many ways, "being heir of the whole world alone, I was to walk in it, as in a strange, marvellous, and amiable possession." And the rest of us, when the gladness of the world seems more songful through our Thoreau-like companion, will render homage and a sharing memory to the altruistic egoist who wrote, "When I was a little child I thought that everyone that lifted up his eyes to behold the sun, did me, in looking on it, wonderful service."

SOME RUSSIAN NOVELISTS.

II.

OF the six writers represented by the pile of books before us one only (with the exception of Tolstoy, already dealt with) is generally known in this country. Of Maxim Gorky three specimens are presented. "Three of Them" (T. Fisher Unwin, 1s. net) has approved itself to the English public, for it now appears in its twenty-second thousand. Like all of this author's books, it concerns itself with the dregs of the people; its scenes are pitched in the slums of a town, its characters are murderers, harlots, and the like, and its philosophy is the sheerest fatalism. Yet one has to admit its amazing sincerity of purpose; and the picture it presents of the life of the poor dwellers in the Russian towns is of the greatest value. In "Twenty-Six Men and a Girl" (Duckworth & Co., 2s. net) we have a collection of short tales, which are part of the record of Gorky's very eventful life. In spite of a vein of immorality, which runs through almost everything he writes, these four short stories compel attention, and contain some of his most important work. The analysis of motive is deeper than usual, while at the same time the delineation of type is wider in its range. We are still among thieves and like scoundrels, but the author succeeds in making us conscious of the good that may lie even in these noisome depths. Best of the three, as also probably the most important work of Gorky which has been translated, is "The Spy" (Duckworth & Co., 6s.). This is a study of the notorious Department of Safety and its members, and if the object of the author be to pour contempt upon the men and their methods, he has perfectly succeeded. The reader is made familiar with the process of making a spy, the chief essential in whose education appears to be that he shall be guilty of some murder or crime of like import, the knowledge of which by the authorities shall have placed him in their power. The men are shown to be coarse in their manner of life, clumsy in their methods, ignorant in their deductions from facts presented to them, and perpetually haunted by fear of the very victims they would secure. In the hero of the story we have one who differs from his comrades merely in the possession of a rudimentary conscience, which leads him at length to attempt the assassination of one of the most brutal of the heads of the Department, and, when he fails in this, to end his own story beneath a railway train.

In all these stories there is the same vivid realism, the same fatalism, the same utter hopelessness of any good to come for Russia. The vogue of Gorky must be set down to his sympathy with just that section of the people to which the sympathy of Europe is extended—the poor, the down-trodden, and ignorant; but in none of his writings does he dare to suggest even the faintest track out of this Slough of Despond. The Russia he describes for us is a nation that is hopeless and doomed, and he leaves us wondering how such a nation could have done the mighty deeds with which history credits her.

A curious feature is presented by the work of Nicholas A. Leykin, who is styled the "Mark Twain" of Russia. His

"Where the Oranges Grow" (Greening & Co., 6s.) is the only one of his novels published in England, and to judge by this, his claim to the title of humorist is a very slender one. Even in the midst of the sadness which marks these books it is difficult to raise a smile at his very feeble witticisms. The value of his writing consists rather in the picture he presents of his countrymen, chiefly of the merchant class, as they conduct themselves when abroad. It is all of the nature of the broadest farce, but there is an element of pathos present also in the fact that the humour rests entirely upon the ignorance, coarseness, but withal the childishness and simplicity of these really good-natured but inexperienced travellers. The perusal of it may bring the reader at least one crumb of comfort in the reflection that the English are not the only tourists who cannot learn to do at Rome as Rome does.

A much stronger writer is Leonidas Andreief, who belongs to the impressionist school. It has been said of him, as Victor Hugo said of the author of "Fleurs de Mal," that he has "invented a new thrill." Certainly "The Red Laugh" (T. Fisher Unwin, 1s. net) is as full of creepiness as it well can be. An outcome of the late war in Manchuria, it begins with the words, "Horror and madness," and by these it is most fitly described. It purports to be the fragmentary diary of one who followed that war, and was rendered insane by the terrible things he beheld. We search in vain for any delineation of character, but we read it through to the end with a species of fascination, and an ever-increasing impression of the utter wickedness of war, till we are glad to find the author putting our very thought into words: "Whenever will the senseless carnage end?" And that is probably why the book was written.

F. T.

SHORT NOTICE.

The Minimising of Maurice, being the Adventures of a Very Small Boy among Very Small Things, by the Rev. S. N. Sedgwick, M.A., is a charming nature book for children, illustrated by 36 photographs direct from nature. How the boy "minimises," and has dealings with all sorts of creatures, must be read in the book. It is worth while. (Elliot Stock. 5s. net.)

It is better to drink pure water from a bowl of wood than to sip sweet poison from a goblet of gold. Better a leathern pouch which holds the treasure than a gorgeous casket with nothing in it. Here is our great concern: here must be the emphasis. Never on the vessel, always on the treasure. The vulgar methods of the Salvation Army, so far as they reach and save the sinful and improve the lot of the lowly, will win the approval and blessing of the All-seeing; while the real vulgarity must appear in the elegant selfishness, emptiness, and futility of churches where there is no constraining love for souls, no rebuke for popular and prosperous iniquity, no passionate outgoing for seeking and saving the lost, no opening for the dim religious light to stream out and irradiate the world's "vast glooms of woe and sin."—C. G. Ames.

DR. INGE'S JOWETT LECTURES.

THE Rev. W. R. Inge, Lady Margaret Professor of Divinity in the University of Cambridge, author of Bampton Lectures on "Christian Mysticism," "Studies of English Mystics," "Personal Idealism and Mysticism," &c., gave the first of this year's Jowett Lectures at the Passmore Edward's Settlement, Tavistock-place, on Wednesday evening. Unfortunately it was a night of desperate fog, and the audience numbered only about fifty. Canon Hensley Henson presided, and introduced Dr. Inge as a great preacher, a thinker and writer of unusual distinction. The Jowett Lectures (which are given with the support of the Hibbert Trustees) have already produced, he said, works of enduring value, and the present course, he was confident, would not be inferior to any.

"Faith and its Psychology" is the subject of the course, and there are to be ten lectures on successive Wednesday evenings (at 8.30), concluding March 31. The first lecture was on the "Primary Ground of Faith," as to which the following outline was given in the printed Syllabus: "Faith is a sort of climbing instinct in the mental life of man, and is closely connected with his progressive state. It arises in the claim to discover and realise intrinsic values in the world of existence. These ideals soon emerge, and maintain to the end a co-ordinate authority, as Divine attributes—those of the Good, the True, the Beautiful."

The term Faith, Dr. Inge said at the beginning of his lecture, is in religious language the general expression for subjective religion; it denotes conviction as to ultimate facts related to the order of the universe and our place in it. That conviction is not the result of purely intellectual judgment. It is a hopeful choice, a resolution to abide by the hypothesis that the nature of things is good and on the side of goodness. The seat of faith is not to be found in the intellect alone, nor with Schleiermacher in pure feeling, nor with some mystics in direct intuition by a special organ, nor simply in the act of deliberate choice. Our complex personality must not be so dismembered. Faith is something deeper, more universal, more fundamental than can be assigned to the independent activity of intellect, will, or feeling. It is, behind all these, a deep-seated religious instinct or impulse. It arises in the innate psychological necessity to assign values to our experience, to call things good and bad, to re-arrange our world according to the worth of its ingredients. The world has values as well as existence, intrinsic values, ends in themselves, not simply means to an end. And these are given to us. Faith, as a rule, connects this realm of values with the name of God, the Self-Existent, the highest category of all. Dr. Inge then went on to describe three attributes of things which have absolute intrinsic value. His own position, he said, was that of a moderate realism. The first of the three attributes was truth. "We value what is universally true—law above accident, fact above fiction. When we establish a correspondence of idea with fact it is a distinct gain. The second absolute value was moral goodness. However we came by it we are in possession of the category of the 'Ought to be,' an

unrealised supplement to our actual experience. Life is a school of character, a place of moral discipline. The good cannot be merely the instrument of pleasure and pain. The form "*You must*" is essential, as well as the content. It is clearly a law of our being. And, thirdly, there was the quality of beauty, an absolute value, not merely an instinct of pleasure. The law of beauty reigning throughout the world implies for the Theist that the Creator values beauty for its own sake. Many defects in our civilisation are due, the lecturer declared, to the fact that we see nothing wrong in unnecessary ugliness, which is an affront to the Creator. He quoted Goethe's celebration of the triune harmony of the True, the Good, and the Beautiful, distinct, but not to be separated, as constituting natural religion, and Tennyson's similar reference to these "Three Sisters." These three have the marks of the spiritual world, they exist in their own right, they take us out of ourselves, they are not our tools, we are their instruments. Each in its own manner and degree is a permanent enlargement of our life, a fount of inalienable spiritual wealth. In the spiritual world one man's gain is not another's loss. The spiritual wealth of the world is capable of indefinite increase. Faith consists essentially in the recognition of the higher world of spiritual values, behind but not apart from the world of natural phenomena. It demands of us certain personal qualities. We must not be too stupid or self-absorbed, nor too gloomy to hope, nor too wilful to learn. The part of faith is to apply the ideal standard to actual experience. The verification of faith is not yet complete, for the world is still in the making. Thus faith has an element of risk. We are impelled to it by an attraction within towards those eternal principles which we see at work in the world. It is a climbing instinct, and at the same time an attraction from above. In the world of eternal values, Truth, Goodness, Beauty, not to be merged in each other or subordinated one to the other, are a three-fold cord, not quickly broken,—a triple star attracting us to itself.

Next Wednesday's lecture is on "Faith as Pure Feeling." The last point in the outline is "Quietistic Mysticism not a Working Faith."

THE INTERNATIONAL COUNCIL OF UNITARIAN & OTHER LIBERAL RELIGIOUS THINKERS & WORKERS.

THE BERLIN CONGRESS OF 1910.

The preparations of our German friends and allies for the next session of the International Council of Unitarian and other Religious Liberals, which is to be held in Berlin in the summer of 1910, are already well in hand.

The first impetus for a congress on German soil came from the long-existing and most effective German liberal religious association, the Protestantverein, which was organised in 1865. It has a number of branch associations throughout Germany, and counts thousands of adherents who represent the spirit of religious freedom and enlightenment, and uphold the rights of the congregation against the tyranny of a State Church.

The principal organ of the Verein is the *Protestantenblatt* of Berlin and Bremen,

of which the Rev. R. Emde, of Bremen, Rev. Dr. Max Fischer and his son, Rev. Alfred Fischer, of Berlin, are responsible editors. Dr. Max Fischer attended the Boston Congress in 1907, and has ever since manifested the warmest interest in our international cause. It is largely due to his devotion that the preparations for the Berlin meetings are so well advanced.

There is also in Berlin a Liberal Ministers' Club, of which Rev. Dr. Websky has been for 25 years secretary. It consists of some forty local clergymen, and may be counted upon for service in behalf of our Congress.

Besides the Protestantverein, two other associations similar in character and purpose, but local in their activities, have joined the Verein in extending the invitation to our Council.

The first of these is the Freunde der Evangelischen Freiheit (Friends of Free Protestantism) in the Rhinlands, whose most notable figures are Professor Dr. Geffcken, of Cologne; Pastor Traub, of Dortmund and the radical preacher Jatho, of Cologne. Pastor Traub edits its weekly organ, *Christian Freedom*. The second association is the Freunde der Evangelischen Freiheit in Hannover, whose inspiring soul is Professor Bousset, of Göttingen.

More recently there has also united in the invitation the Freunde der Christlichen Welt. The *Christian World* is an ably edited and influential religious journal published in Marburg, Germany. It represents the liberal orthodox position, although with much independence and progressive tendency. Its chief editor is Professor Dr. Martin Rade, of the University of Marburg, who was a delegate to the Boston Congress. A man of remarkable intellectual vigour and nobility, a born leader of men, he is one of the foremost advocates of international amity in Germany, and a devoted friend of our cause. We are informed that two-thirds of the theological university professors of Germany belong to his association, the "Friends of the Christian World," which has been formed to sustain the journal of that name, and for united service in behalf of the free development of Christianity.

Under the auspices of these four societies and others still to be gained, the International Congress will be held in Berlin early in the month of August, 1910. The exact date is not yet determined, and will depend much upon the date fixed for the centenary celebration of the University of Berlin, which takes place during the same month.

A meeting was recently held at Hanover of the preliminary committee of arrangements. Delegates were present from the societies named, and a long conference was held with satisfactory results. The aim and work of the Congress were outlined. While nothing was finally decided upon it was agreed that Bremen, the seat of religious radicalism in Germany, was to have the honour of first welcoming the guests from abroad, thence the delegates will repair to Berlin, where, probably during the first week in August, the main sessions of the Congress will be held and last for seven days, including excursions on Saturday to Wittenberg, the scene of Luther's labours; and to Weimar, with its memories of Goethe, Schiller, and other emancipators of the human spirit. Sunday is to be passed at

Eisenach amid its romantic and heroic associations. Here a closing conference will be held at the Wartburg.

The liberals of the Rhine Valley also desire to offer us some hospitalities at Cologne.

The programme of the Congress was informally considered. In accordance with a desire expressed by American and English friends it was proposed that it include a presentation of German Theology and Philosophy and German Church Life at the present day. Among those who, it is expected, will participate in this symposium are Professors Weinel, Gunkel, Bousset, Tröltzsch, Naumann, Foerster, Dorner, Schmidt, Eucken, Windelband, Baumgarten, Rade and Harnack. Thus the foreign delegates will have the privilege of listening to and meeting at this series of discussions many of the most eminent scholars of Germany. To facilitate the understanding of their addresses they will be printed in English in advance of the Congress and distributed before the meetings among those unfamiliar with the German tongue.

The part to be taken by the foreign delegates in the proceedings will be left to future consultation with the general secretary of the Congress, who hopes to meet with the committee in Berlin during the coming summer, and the advice of other friends. The foreign delegates will be expected to provide the international features of the occasion. One suggestion made by the German committee is that the hundredth anniversary of the birth of Theodore Parker in August, 1810, be commemorated at Berlin.

It is estimated that the expenses of the Congress, its excursions, printed report, &c., will amount to from eight to ten thousand dollars. It was decided at the Hanover Conference to enlarge the German committee, and call a meeting early this spring in the interests of this international meeting, probably at Berlin. At the General Conference of the Protestantverein next autumn the matter will doubtless be also further considered.

After the Berlin Congress it is hoped that many delegates from abroad will proceed to Hungary, and take part in the commemoration of the 400th anniversary of Francis David, the founder of Unitarianism in that country. Everything points to a highly successful Congress on German soil in 1910. It is time that our European and American Liberals bestirred themselves to make sure of large delegations from each country to this Congress. Meetings should be held and committees appointed to diffuse information, arouse interest and secure favourable transportation rates. The large plans and generous purposes of our German allies should meet with an appreciative response from all branches of the International Council of Religious Liberals.

The visit to England in April, 1907, of the President of our Council, Rev. S. A. Eliot, D.D., will, it is hoped, result in a quickened interest in the coming international meetings. CHAS. W. WENDTE,

General Secretary.

NEITHER will they believe him in the pulpit whom they cannot trust in his conversation.—George Herbert.

OBITUARY.

THE REV. WILLIAM STODDART.

WE regret to announce the death of the Rev. William Stoddart, M.A., of Boston, which took place a little before midnight on Saturday last. Mr. Stoddart, who was 64 years of age, had been seriously ill for some time, but hopes were beginning to be entertained of his recovery, and no later than last Sunday fortnight he re-occupied his pulpit, though still in a somewhat feeble condition. During the following week he went out and caught a chill which brought on his death. He entered Homerton College in 1865, and resided at Cambridge 1871-78. In 1875 he took the Cambridge B.A. degree, and five years ago proceeded to the M.A. He had been minister at Stockton, 1878-9; Middlesbrough, 1880-2; Whitby, 1883-7. In 1901, at the request of the Central Postal Mission, and with the co-operation of the British and Foreign Unitarian Association and the North Midland Association, he accepted the pulpit of Spain-lane Chapel, Boston, which had been for some time closed. He soon built up a small but vigorous congregation, and did much to restore the fortunes of the old chapel. During his ministry the chapel was re-seated and provided with an organ. Many new members joined the congregation, and at the time of his death the church was regarded as one of the most promising of the aided churches in the district of the North Midland Association. Mr. Stoddart was a man who liked plain speech and straightforward conduct. His outspoken utterances on social and moral questions provoked criticism and hostility, but also won for him many grateful admirers and true friends. By his strenuous and aggressive actions he secured a unique place in the public life of Boston, and the present writer has had lately much touching evidence of the high respect in which he was held by his fellow-townsmen. His Master was not only the Christ of the lilies and the Galilean lakes, but also the Christ who denounced woe upon the Pharisees and cleansed the Temple of the money-changers. Lately he had characteristically championed the principle of free speech on the occasion of the prosecution of a local speaker for blasphemy. One of the funeral wreaths bore evidence that this action had not been forgotten. It came from the Boston Secular Society. His death removes a conscientious preacher of righteousness from the civic life of Boston and a devoted minister from the Spain-lane congregation, who will find it hard to fill his place.

The funeral service on Tuesday afternoon at the Spain-lane Chapel, and afterwards at the General Cemetery, was conducted by the Rev. J. M. Lloyd Thomas, of Nottingham.

To love God is our Happiness, to trust in Him is our Repose, to surrender ourselves entirely to His will is our Strength.—*Charles Beard.*

You have life, therefore you have a law of life. To develop yourselves, to act and live according to your law of life is duty.—

Mazzini.

THE CHILDREN'S COLUMN.

CRUMBS.

THE other day I was reading an account written by a prisoner of his prison-life—his feelings and thoughts in prison. He tells how after living for many months on common prison fare, including coarse black or brown bread, the doctor allowed him white bread. He found it very sweet, and so much did he enjoy it that at the end of each meal he would pick up carefully and eat any crumbs left on his tin plate, or that had fallen on to the rough towel he used as a table-cloth. And he did this, not because he was so very hungry, but because he felt that when this beautiful, delicate white bread had been given him, he ought not to waste a crumb of it. And then this set him thinking of other things, and he said that just as one should grudge to waste the delicious crumbs of white bread, "so one should look on love."

When I lived in the Far East, I often found that one of the gifts most enjoyed by the natives was a loaf of English white bread. In the ordinary way they never get bread of any sort. Their fare is rice—always rice—now with curried fruit or vegetables, now with curried fish or fowl. White bread to them is what cake is to us. They eat it dry and think it delicious, which indeed it is.

In the house where I live there are a good many bread crumbs every morning, and these are always jealously guarded from the fire-grate or the dustpan, and thrown fresh and sweet to the sparrows in the garden. They look for them, and pounce down with wonderful quickness to their morning meal. Consequently we have a good many more of these feathered friends than some of our neighbours. And how do you think our little guests return our hospitality? Every spring and autumn they cause us no end of bother by blocking our spout-heads and down-spouts with the litter from their nests—sometimes the entire nest is washed into the pipe and chokes it. But, of course, they have no idea of the nuisance they make themselves. If they had, depend on it they would act more wisely in their own interests. But how they love the crumbs!

It is true that when Jesus taught his disciples to pray, "Give us this day our daily bread," he had not in mind the English loaf. But when we pray we have mostly that in mind. We ought to be very grateful for the wholesome wheaten bread we have, and we ought never to waste it—not a crumb of it. It is God's good gift, and there are thousands in prison, and tens of thousands out of prison, who would relish the scraps which careless girls and boys and grown-up people throw away.

Hardly a day passes this winter but I go into homes where children are starving—"clemming" they call it here. Their fathers would willingly work, but cannot get work to do. No work means no wage. No wage means no food, no fire. Last Saturday night we gave a hundred of them a good tea. You should have seen them eat—and drink! Did they waste anything? Not a crumb. What they couldn't eat (and in some cases what

they would gladly have eaten) they took home to starving brothers and sisters.

You remember in the parable of the rich man and Lazarus, how poor Lazarus lay at the rich man's gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. You will see from that that "crumbs" means something more than fragments of bread. It means all the rich man's leavings. And to-day in England while the children of the poor are starving, there are "crumbs" being thrown into rich men's dust-bins sufficient to feed whole families. This is often done from "want of thought more than from want of heart," but then such people ought to think. It is just this thoughtlessness of others which is one of the worst of sins.

There is a wonderful story in the Gospels of how Jesus fed five thousand people with five barley loaves and two small fishes. It was a lad who provided Jesus with the food. But I do not think that Jesus by miraculous power made those few loaves into bread enough for thousands. The lad's gift was but a beginning. Of course, amongst five thousand people many others had food with them. The lad set the example of sharing. Jesus blessed the lad's gift. Then others followed, and it was soon found that there was enough for all. I don't say that that was the way it all happened, but I do say it may have been, for it is wonderful how difficulties are overcome and wants supplied when all join together. But the most beautiful point of this parable is that, when all the people had been satisfied, the disciples took up twelve basketfuls of the fragments which were over. We do not know the size of the baskets, but we may be sure that twelve baskets of crumbs was a large quantity. Why save the remainder when everyone had had enough? To show what a great man Jesus was? To add glory to his greatness? Not at all. They gathered up the fragments that nothing should be lost. That is a grand lesson, and one always needed, because people—especially girls and boys—have a curious way of thinking that an abundance of anything is a reason for wasting it.

Never waste anything. That is the lesson of the crumbs. Whether it be the actual crumbs on the breakfast table, or the crumbs of time, or the crumbs of opportunity, gather up the fragments which remain that nothing be lost. "That boy takes care of his gold-dust" was once said of a little lad. What gold-dust? The gold-dust of time—the flying moments. Time is money, it is said. Yes, but not so much the time spent in compulsory duties in school and at home, as the fragments of time—the odd half-hours and minutes between needful duties. These are the crumbs which, looked at separately, seem not worth considering; but, looked at together, and gathered up, make many basketfuls.

Waste makes want. To waste the crumbs is to waste the labour of sower and reaper, ploughman and machine-maker, chemist and farmer, miller and baker. Every gift of God is a gift of love, given that we may enjoy abundantly and share generously, but waste not at all.

A. T.

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LONDON, JANUARY 30, 1909.

REVELATION OF GOD IN CHRIST.

UNDER the title "JESUS or CHRIST?" the Rev. R. ROBERTS, of Bradford, a Congregational minister, contributes to the current number of the *Hibbert Journal* an article to which he gives the sub-title "An Appeal for Consistency." His purpose is to point out the contrast and the inconsistency between what is actually known of the historical JESUS and the character of his teaching, and the stupendous dogmatic claims made by the churches for the "CHRIST," as one in whom there was the "fulness of Godhead," "very GOD of very GOD." The main contention of the article, that the identification of JESUS with one who is to be regarded as himself GOD is inadmissible, we hold to be fully justified, apart from any question of agreement or disagreement with special points in the writer's criticism of the Gospel records. We call attention to his article not for the sake of traversing its argument, but in order to put the testimony of one of his witnesses in a different, and, as we hold, a truer light.

In the company of TYRRELL, WESTCOTT, and FAIRBAIRN, Mr. ROBERTS quotes Dr. DRUMMOND as furnishing in his Hibbert Lectures, "Via, Veritas, Vita," an example of claims made for CHRIST which our knowledge of the historical JESUS does not justify. The passage quoted is from Dr. DRUMMOND's eighth lecture on "The Motive Power of Christianity" (p.312): "The Word made flesh discloses to us, not some particular truth or requirement, but the very spirit and character of GOD, so far as we are able to apprehend it; for the Divine Thought is GOD Himself passing into self-manifestation, just as our speech is our own personality, entering into communication with others." Mr. ROBERTS understands Dr. DRUMMOND to mean that it was "GOD Himself" who "dwelt in the fleshly tabernacle known as JESUS," and argues that if he followed out the implications of his statement with logical consistency he ought also to conclude with the more orthodox scholars previously quoted, that JESUS was GOD.

A fuller reading of Dr. DRUMMOND will make it clear that Mr. ROBERTS has misunderstood his author, and is mistaken in his inference.

In Dr. DRUMMOND's "Studies in Christian Doctrine," in the chapter on "The Person of CHRIST," there is a passage (p. 287) which should give the right direction to our thoughts. He has been referring to Dr. DALE's argument for the Deity of CHRIST from the disciple's alleged direct consciousness of "the living CHRIST," as present with him and answering his prayer, and adds: "It is true, as Dr. DALE says, that men have 'found GOD in him.' But then men have found GOD in nature without becoming pantheists; and many have found GOD in some blessed soul that no one has ever deified. To find GOD in him and to find that he is GOD are two totally different things."

And we will add here the passage from the Hibbert Lecture which follows the sentences quoted by Mr. ROBERTS:—

"When, therefore, the Christian, in his anxiety to know more of GOD, turns wistfully to his Master, he thinks not so much of what CHRIST has told as of what he has shown. This is the message which CHRIST has delivered to the world, that 'GOD is love.' But then, what is love? How can we know it, and enter into the depth and richness of its meaning, unless we see it, and feel its warmth upon our hearts, and are taken home, forgiven and reconciled, to its bosom? Had CHRIST merely spoken about it as a theologian's dream, while its power was absent from his life, we should have been little the wiser; but in the fulness of his communion with GOD he lived it, and proved its reality through uttermost self-sacrifice. It is thus that he has become the beloved Saviour and Comforter of souls which are conscious of sin, because this supreme Word of GOD to man has become flesh in him, and been manifested in the joys and sorrows, the struggles, the suffering and the triumph of a human life.

"But if in this human image is portrayed the Divine Thought which returns into the bosom of the Father and declares his paternal love towards men, no less was CHRIST a tabernacle for GOD's Thought of what mankind, morally and religiously, should be. As a great artist fixes his ideal upon the canvas, and introduces through the eyes to responsive and interpreting minds an exalted beauty and a depth of spiritual expression that no description could ever convey through the ears, so GOD has set before us in CHRIST a spirit of life, revealing to us, in the unity of its manifold perfection, that Divine ideal of righteousness of which the most elaborate law can be nothing more than a description. In this was CHRIST an end of the Law, for, having seen the Divine Word in him, we pass behind the word of the statute-book, and hold immediate communion with eternal righteousness; and GOD no longer imposes on us a commandment, the letter of which we must obey, but sends into our hearts this spirit of his Son, and invites us to live out

of the resources of that spirit. If we seek for a name for this spirit, it is the same as we have already found in the higher sphere. If love is the essential life of the Father it ought to be the essential life of the children; and this is the Word which has not only been made flesh in CHRIST, but, though it is still waiting for an ample realisation, has been wrought through him into the fabric of human society.

* * * * *

"To those (they are still too few) to whose faith the Word has been made flesh, the chill rigidity of dogma and precept breaks into the warm movements of a living spirit. Unfettered by superstitious fears, they welcome the advance of knowledge, feeling assured that no science can ever turn to ugliness the divine beauty of holiness and love, or disprove what the Spirit says to the surrendered and faithful soul. The fragmentary records of CHRIST's life have little to satisfy an idle curiosity, and their artless and popular style and varying accounts invite the criticism of the learned; but all the more brightly do they reveal what we want to know, the character of a soul, and we receive from their perusal a distinct impression of a wonderful and exalted personality, which becomes ever after the haunting ideal of our lives. But this ideal can display itself through an endless variety of forms, both of intellect and action, and instead of restraining any of our natural gifts, it pervades them all as with a breath of holy energy, and consecrates them to unselfish ends. Here, then, we rest: not primarily in the Church, nor in the letter of Scripture, but in the lowly Son of Man have we seen the Word of GOD, full of grace and truth; and hiding this Divine Thought in our hearts, we would make it the secret force of our activity, and, whatever may be our pursuits, rise into fellowship with CHRIST in the reverent worship of GOD and the loving service of mankind."

It is clear from this passage, and indeed from the whole tenor of Dr. DRUMMOND's writings, that there can be no thought of saying that JESUS was GOD, and no reasonable ground for suggesting such an inference. GOD was in JESUS, the Christ, and in him the Word, the Thought of GOD "was made flesh"; not because in him the Infinite One Himself became localised or limited (on the subject of Kenosis Mr. ROBERTS is perfectly right), but because in this one human life the ultimate things of the Divine purpose, the Father's love and pity and righteous will, were felt to be fully manifested. In JESUS the disciple saw the Father, not because JESUS was the Father, but because in love and holy purpose they were absolutely at one; with JESUS the disciple felt that he was at the very heart of the Father's love, and that counted for more than anything in earth or heaven. To those who do not feel so about JESUS, the great conception of the writer of the Fourth Gospel cannot appeal, and for them the Word has not, in that sense, been made flesh. What Dr. DRUMMOND affirms is that he has found it to be the truth.

THE RELIGION OF JOHN MILTON.*

BY REV. S. M. CROTHERS, D.D.

NOWHERE is the influence of John Milton more felt and nowhere is it more fitting to give thought to what he was and what he stood for than in the old Puritan churches of New England, for no people have been more identified with the thought for which Milton stood than the members of these churches. It was a contemporary of John Milton, a man who shared the same religious and political ideas, who founded this church. Here in Cambridge there met in the time of Milton a famous convention of churches and formed the Cambridge Platform, which was virtually putting into effect, by an ecclesiastical assembly, the ideas for which Milton was pleading at that very time in England.

Generations had passed, the Puritanism of New England has felt a new spirit. At the beginning of the nineteenth century it was felt that many of these churches had drifted far from the Puritanism of the seventeenth century, the Puritanism that was associated more than any other with the name of Milton. It was just at that time, when these churches were announcing themselves to be Unitarian, that Milton's treatise on Christian Doctrine was discovered, and it was found that the great Puritan in England had anticipated by several generations the logical trend of Puritanism. Milton took his place as the first of the distinctly Unitarian men of letters. And to the name of Milton, and to the arguments of Milton, his successor in the spirit, Channing, owed and acknowledged much. Channing's "Essay on Milton," based upon the discovery of Milton's true place in the religious world, is one of the influential and epoch-making works of our distinctly Unitarian movement in New England.

So I wish to speak this Sunday and next Sunday upon the religion of John Milton, trying as well as I can to think of him and speak of him, not simply in relation to his own day, but in relation to our day as well, because it seems to me that of all the men of the seventeenth century John Milton was the most modern, and that, if we would grasp his thought and his enthusiasm, we are to do it not by looking back, but by looking forward, because it is still in the vanguard of humanity that the true Milton stands.

To-day I would speak of him as shown in the work of his most active manhood, as a great prose writer, pleading for liberty both in Church and State—Milton the Protestant. We are coming to these days to speak rather apologetically of Protestantism as if Protestantism had failed. Our Roman Catholic brethren are telling us every day, if we take the trouble to listen, that Protestantism is a failure. And our Roman Catholic brethren are perfectly correct, if by Protestantism they mean that particular phase of thought that was formulated in the sixteenth century, if they mean that, it is true that the thought of Calvin and of Luther has already largely passed away as an influence among mankind. That is what our friends say, and I think they are right. Protestantism as a dogmatic state-

ment is one thing. Protestantism as a declaration of human progress and human liberty, as a new type of religion which can gain its way only by perpetual change, and which declares that that change is necessary, the change of form is necessary to the spirit—that is an altogether different thing!

Luther, I think, did not see fully the larger Protestantism which was to be the outgrowth of his noble stand. One of the first men to see clearly the meaning of Protestantism and to declare himself as a religious Protestant was John Milton. And I think it is something that we ought to be glad for, that Protestantism as a spirit had such an early and noble spokesman. I think we are able to appreciate the full meaning of Milton much more than his contemporaries. One of our American poets, Mr. Gilder, has written lines on Luther's grave which give us the thought of the smaller and the larger Protestantism:—

Here rests the heart, whose throbbing
shook the earth!
High soul of courage, we do owe thee
much,
Thee and thy warrior comrades who
the worth
Of freedom proved and put it to the
touch!
Because, O Luther, thou the truth
didst love,
And spake the truth out—faced the
sceptred lie—
E'en we, thy unforgetting heirs may
move
Fearless, erect, unshackled, 'neath the
sky.
Yet at this shrine who doth for ever
linger
Shall know not that true freedom
Luther won.
"Onward," his spirit points, with lifted
finger,
"Onward lies the truth! My work
were never done
If souls by me awakened climbed not
higher,
Ever to seek and fear not, the celestial
fire."

That is just what happened at the close of the sixteenth century. The souls awakened by the new prophet of spiritual freedom lingered by his tomb. They said, "The work of reformation has been accomplished. We have protested against certain evils, certain abuses of the ancient Church. Now let us formulate once for all the results of our thinking, the results of our freedom won by Luther, and let us forever make that the standard for men's thought and life." That is what the Westminster divines did when they were called together. In the free spirit of Calvin and Luther they formulated the doctrines of these reformers and then shut the door against further reformation.

It was against that feeling—that the Reformation of the sixteenth century had accomplished its work—that John Milton was aroused to speak. For that he turned away from the life of leisure, from the poetic dreams that already had come to him and make him feel that he was destined to write something which the world "would not willingly let die." He felt that the work of Luther had not finished, but had

only begun, the reformation that the Church needed, and that that reformation had not accomplished its work until there should come the time of absolute intellectual and spiritual freedom.

"Now once again, by all the concurrence of signs and by the general instinct of holy and devout men, God is decreeing to begin some new and great period in His church, even the reformation of the Reformation itself."

And the signs of that coming reformation which filled the soul of Milton with high hope were just the things which the wise men of the day looked upon as signs of the dissolution of Protestantism. The new dissent, the new differences of opinion—to Milton these were but the truth in the making:—

"What some lament of, we should rejoice at, should rather praise this pious forwardness among men to re-assume the ill-deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligencies to join and unite in one general and brotherly search for truth, could we but forego the prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men."

And the first thing which this new Protestant felt, seeing the necessity of further reformation in religion—nay, the continual reformation in religion if it was to be indeed an onward moving force—was the need to get free from the great names of the sixteenth century, even as men had achieved their freedom from the fathers. He says to the disciples of Calvin:—

"We boast our light; but, if we look not wisely on the sun itself, it can smite into blindness. The light we have gained was given us not to be ever staring at but by it to discover onward things more remote from our knowledge. We have looked so long upon the blaze that Zwinglius and Calvin brought to us that we are stark blind."

"To be still searching what we know not by what we know, still closing up truth with truth, this is the golden rule in theology as in arithmetic, and makes the best harmony in the church, not the formal and outward union of cold and neutral and inwardly divided minds."

Now it was for this vision of a church that should be the home of perfect freedom, freedom spiritual, freedom intellectual, that the greatest man of the seventeenth century, one of the greatest Englishmen, deliberately gave up his chosen life-work—gave up, as at the time he thought perhaps forever, his ambition to be a great poet in order that he might be a common soldier in the battle for human freedom. We go back to some of those symbolic pictures in the Old Testament of the man called of God, the live coal from the altar, symbolising the new inspiration. The symbols are symbols that belong to another age than ours, and they have to be reinterpreted to us. But we can all understand the call of religion, of the manly religion of John Milton, calling him not to be a priest of the established Church, calling him away from that priesthood to the higher service of

* A sermon preached in the First Church, Cambridge, Mass.

humanity." Not without a struggle did it come, and yet, when the choice was made, it was never regretted.

"I began to have an inward prompting which daily grew upon me that by labour and intent study I might leave something written to aftertimes, as they should not willingly let die."

He dreamed of a great poem which was to be his life-work, as in studious leisure he planned and executed it. It should be a poem that would "... Inbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and celebrate in glorious and lofty hymns the throne and equipage of God's almightiness." It should be a poem that should have "Whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in the changes of that which is called fortune, all these things with solid and treatable smoothness to paint out and describe."

Then came the call of the times. Harsh voices interrupted him, the voice of the Churchmen demanding absolute obedience, the voices of time-serving politicians, kings' favourites, and worldly-minded men intent on substituting gain for godliness. And to the scholar, the poet, the man who had fed his soul on lofty romances, on the classic tales of Greece and Rome, the great visions of eternity, there came the question, What is my first duty? Here are men despised, down-trodden, "cropped knaves" to whom the gentlemen point with scorn: here is the new social unrest of my time that calls for justness, for righteousness. What is my duty? What shall I do?

The mere man of letters, the diletante, the man whose artistic impulse is greater than his ethical impulse, would say that in his young manhood this young poet of England made his great mistake. He sacrificed his best years, sacrificed his eyesight to become a political pamphleteer, to become Cromwell's secretary, to become the spokesman of political and religious unrest. We are not so sure of that. Milton himself never regretted the choice he made. "What sustains me, friend?" he asked, when the battle had gone against him, and, blind and poor, he had to face the rest of his life, to steer right on. That which sustained him was not some saintly vision of some high and distant reward, but simply the thought that he had lost these things in Liberty's defence. It was worth, he thought, the sacrifice. When we know what he meant by liberty, I think we shall agree with him. It was this vision of the poet which he found interrupted:—

"I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes. . . . But were it the meanest under service, if God by his secretary Conscience enjoin it, it were sad for me if I should draw back, especially now when all men offer their aid to lighten the difficult labour of the Church, to whose service, by the intention of my parents and by mine own resolution, I was destined as a child, till coming to some maturity of years and perceiving what tyranny had invaded

the Church, that he who would take orders must subscribe slave and take an oath withal, which unless he took it with a conscience that would retch, he must straight perjure himself or split his faith, I thought it better to preserve a blameless silence before the sacred office of speaking bought and begun with servitude and forswearing."

The time had come when he could no longer find silence to be blameless, and so he threw himself, with all the ardour of the seventeenth-century Englishman, with all the capacity of scorn and anger that was in him, into those hoarse disputes of the day. We need not follow too closely those disputes so long as they were merely temporary. But, after all, they involved substantially the same principles which meet us to-day. When we get at the standpoint of Milton, we find that he is talking about precisely the same thing which most deeply interests us, because the warfare in which he was engaged is a warfare which with varying changes has gone on and is going on to-day—the warfare of the human spirit against those things which would bring it into slavery.

The Reformation of the sixteenth century Milton declares had stopped. Men were satisfied with what had been done. The reforming spirit must go on. There was still the need of Luther's spirit under the new circumstances of his age. Milton, in his own way, speaks of the obstacles to what he calls the reformation of religion. There are three classes, he says, of men whose opposition always has to be counted upon and must be overcome—those whom he calls the antiquitarians, those whom he calls the libertines, and those whom he calls the politicians. The antiquitarians he distinguishes from the antiquarians, whom he considered very useful people. The antiquitarian is the man who makes a fetish of antiquity, who imagines that that which has been most desirable has already been accomplished. Religion is to such a man only a deposit of faith, a treasure entrusted to a certain order of men to be preserved from all change. All through his writing Milton is dealing with these antiquitarians, and he uses the only efficient means; and that is, showing that the antiquitarians lack just the thing in which they pride themselves, the historical sense.

A man to whom the church was something that belonged to the apostle, the bishop, something which has a sanction from antiquity through some strange magic of apostolic succession, was to Milton simply a man who didn't know history and who had fallen under the sway of the flimsiest fallacy that ever was conceived. It was the fallacy that the people who lived long ago are more venerable, more experienced than the people to-day. It was a fallacy that has often been exposed, and yet which comes to us all. It comes simply from a confusion of language. We speak of the old times, the fathers of the church or the fathers of the country, and we use the word as if we were speaking of a man. An old man is a man who has lived many years, and an old man ought to be wiser than the young man. And then, strangely enough, we apply the same words to human history. The fathers of the church, the people who lived in the old

time, are imagined to be rich in experience. We forget continually that we are the people who live in the old time. The Christian to-day is a more experienced Christian than the Christian of the first century or of the earliest church. They lived in the youth of the movement, when it was a mere untried experiment, a mere doctrine proclaimed or an ideal still unrealised. We are the fathers. We can look back over many centuries. We have behind us the failures and the successes of all these years.

Milton finds no words sometimes fitly to express his scorn for pseudo-antiquity, and with the real historic sense he is continually going back and asking these men who plead antiquity to know something about it, to put themselves back into any age of faith of which they are speaking and ask themselves, What did these men know? What did these men really do? What authority have they over us? There can be, Milton declares, no freedom in the Church or in the State until we free ourselves from this false reverence for mere antiquity, learn what is truly venerable, study the actual experience of mankind.

Then he turns to those whom he calls the libertines. By that he means those who would have a false liberty instead of a true. Formalism in the Church, like tyranny in the State, has its real root and support from a certain moral sluggishness. Here is a man, he says, a rich man, who fain would be righteous, and yet he doesn't want to take the responsibility, do the work involved in getting religion. He would fain have the true faith and achieve certainty, and he is not willing to give painstaking attention to think out the thing for himself. Here is a minister of religion who would preach with authority, but is not willing to take the pains to make himself master of his own subject, to get the only authority that is vital, the authority of truth. These men, he says, unite together to substitute form for substance. These are the men who can always be counted upon as enemies of freedom and enemies of progress.

Then he turns his attention to the politicians. He distinguishes between the true politician, the true statesman, and the time-serving politician who is anxious only to stop a leak in the ship and knows not how really to steer it. Here the battle for religious and political freedom he finds to be one. To the politician, the time-server, to the worldly-minded man, there is only one way of making people religious or moral or good, and that is by the way of legal enactment and prohibition, simply because all of them alike fail to see that which is vital, that man is essentially a religious and a moral being; that the power working for religion and morality is an inner power, and that the great problem both in Church and in State is to liberate that power, to trust it and to use it. That to Milton is the supreme thing. That is what makes the battle for toleration not simply negative, but positive.

"How many things might be tolerated in peace and left to conscience had we but charity, and were it not the chief stronghold of our hypocrisy to be ever

judging one another. I fear yet the vain yoke of outward conformity hath left a slavish print upon our necks; the ghost of a linen decency still haunts us. We are backward to receive any enthralled piece of truth out of the grip of custom."

He tells his fellows that, when they are seeking religious conformity, they are much more likely to fall into the "gross conformity of sheer stupidity, a stark and dead congelment of wood and hay and stubble forced and frozen together. It is more wholesome, more prudent, and more Christian that many be tolerated than that all be compelled." It is in that battle against the stupidity of dull conformity that he takes his side with the men whose religion is an inner compulsion, not an outer necessity.

"If the love of God, as a fire sent from heaven, is the first principle of all godly and virtuous actions in men, the pious and just honouring of ourselves, is the next."

That seems to me to be the essence of the whole matter. Religion has as one of its essential elements the pious and just honouring of ourselves. And, if we have that pious and just honouring of ourselves, we shall have the pious and just honouring of one another, and we shall never confound outward conformity with the obedience of love and of faith. So Milton stands to-day as he stood in his day, as a fearless leader of those who trust human nature, and who feel that in politics and religion, in social reform, the way is not the way of prohibition, but the way of construction and the way of free and generous inspiration:—

"He that can apprehend and consider vice with all her baits and seeming pleasures and yet abstain and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies forth and sees her adversary, but slinks out of the race where the immortal garlands are to be run for, notwithstanding dust and heat. They are not skilful considerers of human things who imagine to remove sin by removing the matter of sin. Were I the chooser, a dram of well doing should be preferred before many times as much forcible hindrance of evil doing. I hate a pupil teacher. I endure not an instructor who comes to me under the wardship of an overseeing fist."

"Well knows he who uses to consider that our faith and knowledge thrives by exercise. Truth is compared in scripture to a streaming fountain: if her waters flow not in perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth, and, if he believes things only because his pastor says so, or the Assembly so determines, without having other reasons, though his belief is true yet the truth he holds becomes his heresy." So spake the representative man of Puritanism in the seventeenth century. So long as we are faithful to that spirit, so long as we see truth to be a flowing fountain, and not a muddy cistern, so long we belong to the company in which John Milton walked and for which he gave his best days.

BOTTICELLI'S PRAYER AND PAINTINGS.

THERE is a prayer of the fifteenth century which is said to have been composed by Alessandro Botticelli, that wonderful artist of the Renaissance, whose pictures are more appreciated at the present time than they have ever been since the days when they were painted for the great Medici family in Florence. The words the prayer are:—"Oh, King of Kings, and Lord of Lords, who alone rulest always in eternity, and who correctest all our wanderings, Giver of melody to the choir of angels, listen Thou a little to our bitter grief, and come and rule us, O Thou highest king, with Thy love, which is so sweet."

It is quite possible that Botticelli may really have expressed in these, or similar words, his longing to see love and peace reigning upon the earth instead of evil, at the time when he and many others were heart-broken at the death of their master, Savonarola. There is a picture which he painted about the same time, to express the feeling of bitter grief at the cruel wrong he had seen done, and an entreaty to the Eternal to let the voice of truth be heard upon the earth.

Perhaps the prayer was Botticelli's; at any rate, the picture of "Calumny" is his, and there can be little doubt that he painted it for the reason suggested.

Another of his pictures, the "Nativity" in the National Gallery, was painted towards the close of his life, with the desire to show his firm belief in the final triumph of love and truth over evil.

To speak of "Calumny" first. This marvellous little painting hangs in the Uffizi Gallery, at Florence, and not only is it a gem of art, rich in colour, and perfect in finish as an early Flemish work, but every part of the composition is full of symbolic meaning. Some ten figures are represented as gathered together inside a beautiful Renaissance hall, which is lavishly adorned with gold relief work, and with many statues; beyond, through the open arches, a wide stretch of water is visible, grey and monotonous, suggestive of sad and dreary thoughts. Innocence, as a naked youth, is being taken before a weak and unjust judge, who will condemn him, undefended, for crimes he has never committed. The judge is painted with long asses' ears, and is listening to the evil whispers of Ignorance and Suspicion, two women who press close, one on either side of him. The centre figure in this scene is Calumny, a beautifully dressed woman, who hastily and angrily drags Innocence along by his hair with one hand, and in the other holds a lighted torch. It is hardly necessary to add that the flame suggests the rapidity with which Calumny spreads and burns. Envy, Fraud, and Treachery all surround Calumny; the first, Envy, a male figure with a most unpleasing expression, leads her on, holding her fast as if to show what close companions they are; the other two, who are women, appear to be attending on Calumny and helping to adorn her. To the left of this group, and behind the rest, as they approach the judge, stands a darkly cloaked figure, by some called Remorse, by others Falsehood; whichever it may be,

she turns her head and looks back towards the last figure, Truth; did Botticelli mean to suggest that even in old age one may still be false and ready to mock at truth, if the life has been an evil one, or perchance that bitter remorse may force one at the eleventh hour to turn towards truth, and away from evil? Who can tell?

As for Truth herself, she stands apart, unclothed and absolutely defenceless. She lifts her right hand to Heaven, and calm and fearless, untouched by all the evil around, appeals to the One above who is "mightier far than sin, and pain, and sorrow are."

In the "Nativity," Botticelli's idea seems to be that at the birth of Christ evil shall disappear and good shall come into the world; or we may take this beautiful little painting to mean that evil is eventually conquered by love, which is here represented as spreading all around from the little new-born child.

At the top of his picture Botticelli painted an inscription in Greek. The translation runs: *I, Alessandro, painted this picture during the Confusion of Italy, at the end of the year 1500, in the time when the Devil was let loose for the space of three and a half years.* The date mentioned would have been about two years after the death of Savonarola. There, in the centre, lies the infant Christ, watched by his mother and Joseph; below, are three figures representing Savonarola and his two martyr companions, each of whom is met and welcomed by an angel, and below these again are some small evil demons who are hastening to hide themselves in holes and cracks in the rocks. On the roof of the shed which shelters the new-born babe, angels sing praises and thanksgivings; and above them, in the blue sky, dance a whole circle of rapturous beings, exquisite in form, and light in movement, and one can almost fancy one hears their songs of adoration and of joy in the event that promises deliverance from sin through all-conquering love.

KATHERINE F. LAWFORD.

Florence, January, 1909.

SPIRITS IN PRISON.

To "spirits in prison" no tidings of great joy can come until they realise that they are captives. With the consciousness of being denied one's freedom there must always be, at least, a desire for emancipation; but the strange thing about life is that so many people are in bonds without being aware of it. "Surely, then," say some, "they are spared a good deal of misery!" And this is, perhaps, true; but the price they pay for their immunity from the suffering which comes of knowledge and discontent is a heavier one than shallow minds can estimate. That apathy, as of "dumb, driven cattle," which we often mistakenly call "resignation"—that dull incapacity for effort which characterises men and women who accept unquestioningly the conditions, however sordid, in which they find themselves—are the result of an ignorance so complete that it shuts out beauty and joy like a thick black cloud; and the first thing which either the artist or the reformer has to do with the helpless souls who thus stop the progress of ideas, is to open their eyes to the humilia-

tion of their physical and mental enslavement. The immediate result may be rage and bitterness, for it is inevitable that people who have suffered an injustice should feel anger when they realise what has been done to them; but ultimately, like flowers which spring up in the damp soil after the fury of March has spent itself, new hopes, affections, and sympathies will come to birth to which the spirit of liberty must always give impulse and encouragement.

If, indeed, we more readily grasped the fact that the criminal whom we incarcerate in a gloomy cell, and feed on tasteless food, is already more completely imprisoned in his narrow brain than he can ever be in Newgate gaol, we should, perhaps, devise some better way of making a good citizen of him than that which solitary confinement, the lash, and the treadmill symbolise. Hooligans and thieves, however, are not the only human beings who, whether punished by society or not, are in mental and moral captivity. The subjection to luxurious habits of the rich man who uses his wealth only to gratify his desire for pleasure is proverbial, and the insensibility to love and tenderness characteristic of intensely selfish and cruel natures can only be compared to that "gross darkness" which is supposed to have covered the earth before the sun and moon were created. But the spirits in prison more completely and irredeemably, as it often seems, than all the rest of mankind, are the narrow-minded and unemotional, the superstitious and intolerant, the formal and self-righteous, whom "the children of light" have to fight against even unto the going down of the sun. Christ very frankly and repeatedly called them hypocrites, and poured scorn on their love of respectability, their hard hearts, their vain repetitions in the synagogue, their purple and fine linen, their ostentatious pride, and their insufferable air of knowing better and acting more virtuously than anybody else. Of all the denunciations which have been hurled at the Philistine by the rebel tongues of genius, it is scarcely possible to find any which surpass, in concentrated scorn and withering invective, those uttered by the supreme lover of mankind against the "whited sepulchres" of his own generation. Well he knew that, although tenderness might humble the erring, you can only rouse the complacent by the sting of contempt, although many estimable but dull-witted people who do not in the least deserve to be called "vipers" are often puzzled by the epithets which he fastened unhesitatingly upon those whose outward behaviour, apparently, left nothing to be desired. Unimaginative and intolerant natures are, indeed, the hardest of all to deal with, and it is rarely possible for one who is indignant with them to make a rent in their cloak of self-satisfaction except by speaking in a plain manner which they will certainly consider ill-bred rather than inspired! And yet, could anything be calculated to awaken one's pity more completely than the condition of mind which marks out these individuals as targets for every scribbler's shafts of wit? Shut in as they are with their own poverty-stricken conceptions of life, afraid to deviate by a

hair's-breadth from their self-imposed social codes, suspicious of art and science, and of all that ministers to the love of beauty, while they yet worship display and covet riches, ready to traduce those who think differently from themselves, zealous to punish any whom they may detect in "wrong-doing"—these, of a truth, are human beings upon whom the "shades of the prison-house" have fallen very heavily. And the sorrowful thing about it is that they never realise how completely they are enveloped "in darkness and the shadow of death." Enclosed as by the rigid walls of a narrow cell, they dream that they are free as air, and that those "impossible people" whom they ostracise from their charmed circle—dreamers, reformers, free-thinkers, poets, revolutionaries, and the like—are doomed already to that Gehenna in which the disciples of the Evil One will have their lasting habitation. One wonders, at times, how they ever reconcile it to their consciences that the silver rains of heaven fall alike on the just and the unjust!

To optimistic minds it may seem evident that Philistinism is surely, if slowly, disappearing; but one cannot help thinking that it will be a very long time before it becomes powerless to impede the progress of humanity as it advances along that difficult road which is illumined only by idealism. And as long as our civilisation nourishes the love of place and power, of worldly prosperity and the servile homage of men, of patriotism founded upon avarice, of sectarian exclusiveness based on a zeal for orthodoxy rather than for truth, the task of the saviours of mankind will be performed in mental anguish, while the way of the transgressor will be infinitely harder than it ought to be in any humane community.

"Spirits in prison" are those in whom, for a variety of reasons, whether their habitat is a palace or a slum, no consciousness has dawned as to the real import and essentials of life. Science—which often teaches tolerance more effectually than religion itself—tells us that heredity and environment are here seen to have done their work in the manner which one would naturally have expected, if one has any knowledge of psychology at all; and Christ himself, though his words were harsh, knew quite as well as the modern scientist that grapes do not grow on thistles. It is fruitless, therefore, to hurl gibes at men and women who have neither mental versatility nor sympathetic natures, but we *can* do something to make it less possible, as time goes on, for younger and more impressionable minds to be cramped and distorted by the prejudices and fallacies to which, if nothing prevents it, they must inevitably succeed.

A genius needs no instruction in his task of separating beauty and perfection from the dross of life. It suffices that, whether as poet, dramatist, musician, or painter, he follows the guiding of that potent and mysterious creative spirit which is like the wind, blowing where it listeth, "and no man can tell whence it cometh and whither it goeth." But those who have not this indubitable inspiration, and yet are full of a desire to diminish suffering and abolish ignorance throughout the world, must seek in all

ways to develop in themselves that sympathy for others which is, after all, the supreme art of life. Highly imaginative minds can realise, as by a flash of what is called inspiration, the feelings and ideas which struggle for expression in the often inarticulate souls with which they are brought in contact, and consequently they get into touch very rapidly with temperaments and characters which are often misunderstood and misjudged even by those who think they know them best. Less gifted individuals, however, have to comprehend and love their fellow-men as best they can without such immediate revelations, and happy are they who, even in ways that seem often infinitely prosaic and tedious, can still help in the divine work of liberating humanity from the prison-house of ignorance where "it is always twilight."

LAURA ACKROYD.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE NATIONAL CONFERENCE.

SIR,—It may be convenient to congregations and district associations, which hold their annual meetings early in the year, to be reminded of the triennial meetings of the National Conference which are to be held at Bolton from April 20 to 23. Programmes of the proceedings and copies of the Committee's report, indicating the important business to be brought forward, will be forwarded almost immediately to secretaries of congregations, &c. The Bolton friends are making great preparations, and everything leads us to expect that the coming meetings will be not less important or interesting than any of their predecessors.

JAMES HARWOOD (Secretary).

Jan. 23.

THE "HIBBERT JOURNAL" AND PSYCHICAL RESEARCH.

SIR,—The indignant scorn of Mr. Gow's article in last week's INQUIRER would be justified if he had been asked to accept such "flimsy evidence" as the "cross-correspondence" about east and west as a proof of the personal action of the late Mr. Myers. But Mr. Gerald Balfour makes no such claim. He guards against the supposition that he is making the attempt to prove it, and indeed does not accept it. He asks "How is 'A Reviewer' to deal with such a mass of material, the evidential value of which can only be estimated by careful attention to minute details." (p. 249.)

Principal Graham does accept the assumption as being proved by the evidence, though the writers of the three volumes of proceedings of the Psychical Research Society do not; but he does not pretend to have given the proof. And he expressly says:—"It is almost impossible to give in a brief form an intelligible account of experiments which are so complicated, and which depend upon detail for the value." (p. 263.)

Mr. Gow is evidently unacquainted with the literature of psychical research. That is clearly shown by his saying "We know nothing of Mrs. Piper," who is well-known to all who have given any attention to the subject, and whose freedom from conscious fraud has been established beyond question by close observation, continued for many years. He has been occupied in other work, for which he is held in deserved honour and affection. He may be right in thinking it would be waste of time required for more pressing objects. But it might have occurred to him that he would have effected a further economy by refraining from writing on a subject which he has not cared to study.

He appears to regard the experiments on which the articles in the *Hibbert Journal* are founded as an attempt to establish the direct activity of Mr. Myers after death. He says that is what "the evidence. . . goes to prove." But those who took part in the experiment were not engaged in advocating any special theory, and do not claim to have established the participation of the spirit of Mr. Myers; though I think—I cannot be certain—that some of them are inclined to accept that theory, at least provisionally as the least difficult explanation.

It may be well to give some account of it; as it differs in important respects from what Mr. Gow supposes it must have been.

It began without any idea of the intervention of Mr. Myers, or any particular theory. Mrs. Verrall and the lady called Mrs. Holland found that they could write automatically. They allowed their hands to write without guidance of their conscious will, with results that were of great interest in that obscure branch of experimental psychology, and the records were preserved with care. An account of Mrs. Holland's writings was given by Miss Johnson, secretary of the Psychical Research Society. Mrs. Verrall herself published those she had written, which among other things contained indications of telepathy from the living, and a few which had an appearance of coming from an extra-mundane source. On the last point no opinion was formed.

But Miss Johnson had detected that the two sets of writing had connections with each other, at a time when the writers were not acquainted. And this suggested that an attempt should be made to procure further evidence. Mrs. Piper's co-operation was secured on the occasion of a visit to England of several months' duration. The writings of Mrs. Verrall and Mrs. Holland were forwarded to Mr. Piddington, and the utmost care was taken to prevent the communication of ideas by ordinary means. Mr. Piddington afterwards published the results of his examination in the proceedings of the Society for October, 1908.

The articles in the *Hibbert Journal* do not warrant, and do not profess to warrant, any conclusion, though Principal Graham's is mainly occupied with the statement of his conviction. I do not myself express an opinion; partly because it would have little interest, and no value, and partly because I have none that I should be prepared to assert. But I wish to urge that Mr. Gow's article does not convey a correct impression of the matter, and that those

who have any interest in it should read, at least, the article by Mr. Gerald Balfour. And any one who will undertake the rather severe task of examining the original accounts in the Proceedings can hardly fail to perceive that they are not a piece of spiritualistic advocacy, but a painstaking and cautious investigation.

C. D. BADLAND.

CAPITAL AND CAPITALISM.

SIR,—A re-perusal of Mr. Wicksteed's address at Nottingham, so far as the above subject is concerned, only confirms certain thoughts which occurred to me on my first reading the report in your columns. May I venture to ask your permission to express them.

Capital, Mr. Wicksteed suggests, is altogether a good thing, whatever economic theory one may hold. Well, it is all according to what we mean. I will venture to define capital as "Stored-up labour," either in the form of works, of utility, or of money, which represents an equivalent for so much labour, which may be called upon at any time. For instance, I am a wheat grower, and I take my product to market where I sell it for gold, part of which I expend on my immediate needs, and the remainder I put aside. I am strong to-day, to-morrow I may be weak, twenty years later I may be old and past labour, it is desirable then to be able to command the labour of others. So far so good; but there is a tailor who would like to sell me a suit of clothes, a bootmaker who would like to provide me with boots, or an artist who desires to sell me a picture. On account of my thrift these lose business; their workmen lack wages, the artist cannot get food for his family. Thus, my thrift is the cause of unemployment, so what I am doing is to arrest the healthy progress of exchange, to deprive some one of work to-day in order to give some one work, it may be, twenty years hence. I submit this is not altogether a good thing. If there were no money, I couldn't do it; I must either keep my wheat, when it will grow mouldy and become useless, or exchange it for other commodities. My point is this, that the modern power of exchanging capital in a perishable form for a permanent form is a two-edged tool, and it would not be possible but for the exploitation of that which man did not produce—the land.

But if I am thrifty, I am avaricious, and am quite willing to get interest on my savings without working for it. So I invest it with those who offer this inducement. Do they always use it for good ends? A firm controls a million of money, they are content to risk half of it to achieve their object. For this purpose they open depots, sell goods at cost price, or under, and thus ruin all the small traders they are competing with. Afterwards they put up the prices to recoup themselves, and then make large dividends. Has the public benefited in any way? What about the corners we hear so much about? These are methods of employing floating capital just as deadly to humanity as the barbarities of war.

I submit, therefore, that stored-up capital in the form of a medium of exchange is not an unqualified good, and that in a

proper Socialist system there would be no necessity for it.

Under such a system, as a moiety of the population could produce the necessities of life for all, there would be a large amount of surplus labour to be employed in works of utility, and each would receive his proportion of the income of the State, whatever his task.

Thrift would be unnecessary for the individual, because as he gives of his best in the days of his strength, he is entitled to his share in his old age. Even to-day, the gold coin that he tenders is only a token that he once worked, and if the State recognises that without the token, the same end is achieved.

E. CAPLETON.

London, Jan. 25, 1909.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

British League of Unitarian Women.—

On the 20th inst. the Brixton branch held a neighbourhood meeting at Mrs. David Martineau's house, at which, besides a good attendance of members, there were representatives from six other London branches, and from two neighbouring congregations which have not as yet joined the League. Mrs. Cressey presided, and gave an interesting account of American methods, and the help which the Women's Alliance has been and is to the churches in America in promoting a deeper and closer fellowship. Alliance work there includes postal mission, study classes, and all social and missionary work undertaken by women, and emphasis is laid on the religious side of it. To the question, why is the League formed to work apart from men, she would say it was not owing to lack of sympathy, but to the fact that the hours which men and women can devote to such work, and the kind of work each can do best often differs, and there is need for both. Mrs. Blake Odgers in a helpful address dwelt on the inspiration and strength to be derived by local committees and branches, when depressed by the insignificance of their efforts, from the knowledge of the strong central body behind, full of interest and sympathy for them, and doing real good work built on the sum total of all such small local effort. The League would be a strength to the outposts of faith in the country even more than to London, and it should be a source of inspiration spiritually. She also would emphasise the religious side, and like to see all meetings opened with a few words of prayer. Miss Brooke Herford, spoke of the branches which had been formed in England and Scotland, now numbering 22, with two associate branches, and of her experience in going among them, and the help she was able to give in their formation. Some discussion followed, and very encouraging reports were made by the officers of the branches at Peckham, Richmond, Kilburn, Kentish Town, Hampstead, Wandsworth, and Brixton.

Coalville.—On Sunday, Jan. 24, the first of a series of special services in connection with the fourth anniversary of the Unitarian Society was held in their new hall. Mr. C. H. Parsons, of Ashby-de-la-Zouch, preached in the evening to a good congregation, the subject of his address being "Forward." Miss E. Thurman very effectively recited "The Praying Negro." Next Sunday Mr. W. J. Douse, of Nottingham, is expected to preach, his subject in the afternoon being "Bruno, a Christian Martyr," and in the evening "Jesus, Thine and Mine."

Monton (Welcome Meeting).—On Saturday evening last a meeting was held in the Monton Schools to welcome the Rev. Neander Anderton, B.A., and Mrs. Anderton, on his settlement as minister, in succession to the Rev. A. Bennett. After tea the chair was taken by Mr. G. H. Leigh. Mr. W. E. Nanson read several letters from gentlemen unable to be present

and wishing Mr. Anderton success and happiness in the pastorate, including Revs. J. R. Bailey, P. Carrotte, and S. A. Steintal; and Mr. J. Dendy (who wrote from Switzerland). The Chairman, on behalf of the congregation, offered a very hearty welcome to Mr. and Mrs. Anderton, and said they looked forward to a long and happy association. They were glad to have with them some of the Pendleton friends with whom Mr. Anderton had lived and worked for five years, and he felt strong sympathy with them in losing so excellent a leader and guide. That was an occasion for rejoicing, but it also raised serious thoughts as for the future. A responsibility rested on each of the congregation to make the ministry a success and to help the minister in every possible way. On an occasion of that kind their minds went back to the past and to the many sacred memories which the past held, and to the many opportunities they had had to meet together for worship and work. Mr. Leigh then recalled the names of former ministers, and the good work they had done, and expressed his confidence that there was a great future not only for their own church but for all other denominations of this country, for, after all, the religious element in human nature was deep, and nothing that from time to time might happen could destroy that element. He did not despair of the religious work which was specially committed to the care of the churches, but was perfectly sure that the churches would continue to be a great power for good in this country. Adding further words of cordial welcome, he said he trusted that evening they were beginning a period of fellowship which would last for many years, and that as time went on they would become more and more intimate, and that the bonds of sympathy and fellowship between congregation and minister would become stronger and stronger. If that was the case there would be no shadow of a doubt that in Monton the church had a brilliant future before it. The Rev. C. J. Street, as an old friend of Mr. Anderton's, who began with him his ministry at Bank-street, Bolton, bore testimony to his great worth, and the Rev. Dendy Agate, as a brother minister in the Manchester district, spoke in the same spirit. The Rev. C. T. Poynting, son of a former minister of the church, spoke of the Monton tradition, and exhorted the present generation to be true to it. He referred to the noble example of men like the late Mr. Booth, a Manchester merchant, who for so many years conducted the Sunday-school, and in other ways worked nobly and with self-sacrifice to make those buildings possible. Mr. Poynting also alluded to the long service as Sunday-school superintendent—over thirty years—of his successor, Mr. G. H. Leigh, and to Mr. Dendy, who for years had given the best of his culture and learning to the class of young men he gathered round him. Mr. Anderton came to minister to a people who had an inheritance of noble tradition founded upon work and sacrifice, and it was for the people to help him to maintain that tradition for the sake of those who followed after. The Rev. N. Anderton then gratefully acknowledged the welcome they had given to him and his wife. He could have no better wish, he said, than that they might be as happy there as they had been at Pendleton. It was encouraging to him to know that at Monton they had amongst their congregation deeply religious leaders. A congregation could not understand how difficult it was for a minister to do his work unless his congregation were seeking a living religion and a loving worship. The splendid equipment they had at Monton placed upon congregation and minister a great responsi-

bility. They were beginning at a point for which so many churches were striving—a beautiful church and a noble school building, and it was for them to make their religion a living influence. They would have to take account of the great social movement and upheaval which was going on, of the fact that democracy was coming, and that men outside the churches, inspired by feelings of social rights, were working to improve the outward conditions of life, that at any rate every man should have the chance to live a purer life and as a true man should live. Where did the churches stand in regard to that movement? Their work was to prepare such a social conscience as would make that ideal possible, because however high their ideal of a social state might be, it remained but an ideal until they had citizens who were able to realise it. In conclusion Mr. Anderton expressed his firm conviction of and love for the Sunday school, and as a motto for his congregation suggested, "Do what you can; not what you cannot."

North Cheshire Unitarian Sunday School Union.—The quarterly meeting should have been held at Boston Mills Sunday-school, Hyde, on Saturday, Jan. 16, but owing to a misapprehension the school was engaged for another gathering, and by the courtesy of the Vicar of the parish, the meeting was held in the St. Thomas' Institute, a short distance away. About sixty teachers and friends sat down to tea, and at the evening meeting the chair was taken by Rev. George Evans, the President, when a paper was read by the Rev. Henry Dawtre, of Broughton, on "The Sunday School a Nursery Garden." There was a good discussion, and hearty votes of thanks were accorded to the reader, the president, the Boston Mills friends, and to the Vicar.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 31.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. J. A. PEARSON; 7, Rev. J. F. PARMITER.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30, Mr. W. R. MARSHALL.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Unitarian Christian Church, High-road, 11, Rev. GORDON COOPER, B.A.; 7, Rev. F. K. FREESTON.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15 and 3.30, Rev. J. MORGAN WHITEMAN.
 Stoke Newington Green, 11.15, Dr. F. W. G. FOAT, M.A., and 7, Rev. V. B. DAVIS, B.A.

Stratford Unitarian Church, 11, P.S.M., Mr. P. MAGUIRE; 6.30, Rev. J. ARTHUR PEARSON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. G. C. CRESSEY, D.D.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. W. COOK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. R. C. K. ENSOR, B.A.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

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Hout-street, 645, Rev. RAMSDEN BALM-
FORTH.

CHANGE OF ADDRESS.

Rev. J. J. WRIGHT, to Woodleigh, Old Hall-
lane, Leigh, Lancs.

DEATHS.

AGATE.—On January 21, at The Elms, Seed-
ley-road, Pendleton, Manchester, Charles
James Agate, in his 75th year.

STODDART.—On January 23, 1909, at 41, Tun-
nard-street, the Rev. William Stoddart, of
Spain Lane Chapel, Boston.

Manchester College, Oxford

THE following promises have been
received in response to the Appeal
issued by the Committee for Donations to
clear off the Debt of £3,000 and for Annual
Subscriptions to meet the Deficit of £600 per
annum.

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Hon. Secretaries.

Donations.

Sir W. B. Bowring, Bart. ...	£250	0	0
Mrs. George Holt ...	250	0	0
Miss E. G. Holt ...	250	0	0
Philip H. Holt, Esq. ...	250	0	0
Rev. J. Estlin Carpenter, D.Litt. ...	100	0	0
Mrs. H. E. Dowson ...	100	0	0
Alfred Holt, Esq. ...	100	0	0
Richard D. Holt, Esq., M.P. ...	100	0	0
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William Long, Esq. ...	100	0	0
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J. W. Scott, Esq. ...	100	0	0
Henry P. Greg, Esq. ...	20	0	0
R. R. Meade King, Esq. ...	20	0	0
Mrs. Wm. C. Stapledon ...	10	10	0
C. R. Boulton, Esq. ...	10	0	0
F. W. Monks, Esq. ...	10	0	0
Arthur S. Thew, Esq. ...	10	0	0
R. Harris, Esq., M.B. ...	5	5	0
Mrs. Gibson ...	5	5	0
Misses L. & E. Toulmin Smith ...	5	0	0
Frank Evers, Esq. ...	2	2	0
Miss Marion Hibbert ...	1	1	0
Miss E. Worrall ...	0	10	0
Miss Wright ...	0	10	0

New Annual Subscriptions.

George H. Cox, Esq. ...	3	3	0
R. H. Armstrong, Esq. ...	2	2	0
J. F. L. Brunner, Esq., M.P. ...	2	2	0
Charles Craddock, Esq. ...	2	2	0
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Miss L. A. Russell ...	1	1	0
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Philip H. Holt, Esq. ...	from 25	0	to 50	0
Richd. D. Holt, Esq., M.P. ...	5	0	15	0
Mrs. George Holt ...	10	0	15	0
Rev. H. Enfield Dowson, B.A. ...	3	3	10	0
Sir W. B. Bowring, Bart. ...	2	2	10	0
Robert Harrop, Esq. ...	5	0	10	0
C. Sydney Jones, Esq. ...	2	2	10	0
J. W. Scott, Esq. ...	2	2	10	0
Rev. J. Estlin Carpenter, D.Litt. ...	2	2	5	5
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Mr. F. Nettlefold ...	50	0	0
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Mr. F. W. Turner ...	25	0	0
Miss Emma Pritchard ...	25	0	0
Mr. Woolcot Thompson ...	21	0	0
Mr. and Mrs. Wilson ...	20	0	0
Mrs. Robinson ...	20	0	0
Mr. T. Pallister Young ...	15	15	0
Mr. and Mrs. W. M. Blyth ...	10	10	0
Mr. John Harrison ...	10	10	0
Mrs. L. M. Aspland ...	10	10	0
Mr. William Spiller ...	10	10	0
Mr. H. Gibbon Pritchard ...	5	5	0
Mr. I. S. Lister ...	5	5	0
Miss Lister ...	5	5	0
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Miss Preston ...	5	0	0
Mrs. Shannon ...	5	0	0
Mr. C. Thompson ...	5	0	0
Exors. of the late J. P. Thompson ...	5	0	0
Miss Spiller ...	5	0	0
Mr. and Mrs. Howard Young ...	5	0	0
Mrs. Octavia Cobb ...	5	0	0
Miss Lilford ...	3	3	0
Mr. Herbert M. Thompson ...	3	3	0
Mrs. Montgomery ...	2	2	0
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